

SERMONS
BY
REV. W. M. BRANHAM

"... in the days of the voice... " Rev. 10:7

BIRTH PAINS
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Introduction

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Birth Pains

Let us bow our heads.

1 Dear God, we are very thankful today for the great outpouring of Your presence in our midst already. We're expecting this exceedingly, abundantly this afternoon. We thank You for this marvelous song from this fine Christian woman that's just sang this hymn and Your Spirit that came down and in interpretation thereof. Lord, let it be so, we pray. And God, I pray that You'll bless each and every one of us and may our hearts be filled with joy when we see this take place. Dear God, we pray this afternoon if there be some here that's unprepared to meet You, may this be the hour that they'll make that final decision and will come into Thee through the new birth. Grant it.

2 Bless all of us, Lord, who's been a long time in the road. We pray that You'll teach us new things by Thy Word. Give us better understanding by Thy Spirit, Lord. May He come and interpret the Word. The only interpreter we have is the Spirit. We pray that He'll grant that to us today. We ask this in Jesus' name. Amen.

[Message given by someone in audience.]

That suffices. What a time! I don't know any better place to be, lest it be in heaven, for we are just feeling the anointing of that now, see. Sitting together in heavenly places in Christ Jesus—gathered in heavenly places.

3 God bless Sister Florence. And she is going through a time of sorrow and shadows—her father just taken, and I pray, “God bless that child.”

And Brother Demos, load on both shoulders, and the weight of all these conventions and things. He needs our prayers, too. God bless Brother Shakarian.

Brother Carl Williams, I'm certainly happy to be here in this convention with you and amongst all these fine brethren. And I had the privilege of meeting some and now this is my finishing part of the service (as far as I know), so I expect now to be able to shake hands with some of these fine men and get to meet them; for I expect to spend eternity with them in a better land.

4 Just a little thing—I hope that I will not be misunderstood. It's not a coincidence I do not think, or I think it was providential, that yesterday I was given a present by a friend here—from a friend of mine, Danny Henry. He was the boy. . . . One day in the Christian Businessmen's convention in California, I was having a meeting. I was speaking very hard against the condition of the time, and I hope that everybody understands that—that I have evil in my heart. It's not that. You surely understand I don't mean it that way. But I have to just say what comes to me to say.

5 And then after that this little fellow, a Baptist brother—and I think he's some relative to a movie star. And he came down to put his arm around me to say, “The Lord bless you, Brother Branham. I just want to offer a word of prayer,” and he started speaking in French. And the boy doesn't know one word of French. And someone raised up—kind of a big woman from—I believe she was from Louisiana, she said, “That's French!” And then there was a man over there said, “That's French!” And they'd wrote out what it was. I have the original copy here. And then, happened to be a young fellow walking from the back and coming forward (wanted to see their notes), and he was the UN interpreter of French—just exactly French.

6 And I would like to read this note. This is the original note of one of them, and it was from this man that had interpreted. I may not be able to call his name just right: Le Deaux, Victor Le Deaux. He's a full-blooded Frenchman. Now, here's the message:

“Because thou hast chosen the narrow path, the harder way; thou hast walked of your own choosing; thou hast picked the correct and precise decision, and it is my way. Because of this momentous decision, a huge portion of heaven awaits thee. What a glorious decision thou hast made! This in itself is that which will give and make come to pass the tremendous victory in love divine.”

7 When I got that. . . . You know, when I first heard people speak in tongues—I wouldn't criticize nothing, see, because I've seen it genuine—but I always wondered. But when that happened, and knowing what the commission was behind it, I knew it come from God.

8 Then his brother sitting here (a real well known attorney) gave me a present from Danny. Danny's just left the Holy Land. And he was laying on the tomb—in the tomb rather, where Jesus had been lain after His death. And when he did, he said, he got to thinking of me. And the Spirit of the Lord came upon him, and he went out on Mount Calvary where the crucifixion taken place, and got a piece of rock. And he came back and made me a pair of cuff links out of it, and I really cherish them. And now, of course, Danny doesn't know this, but this morning while out in prayer, I just looked

down at those cuff links; and each one of them, if you'll notice, is blood stained and also has a straight line right through each one. And here in the message that he give from God of the straight and narrow way—how it just fit in just exactly. I thought that was kind of, maybe providential or . . . and I certainly thank Danny. You tell him, brother, how I appreciate that.

9 And another strange thing, I asked my wife the other morning. . . . I put on a shirt that had to have a cuff link in it, and she said, "I forgot to bring your cuff links." So the Lord had some provided for me.

10 Oh, it's a glorious life; isn't it, brethren? Just to walk in the simplicity of the gospel, and yet in its simplicity, it's the greatest thing I know of. I know there's nothing . . . of it. And being that it was made simple that I had a chance to come into it, see, by the grace of God.

11 Now, this afternoon, I don't want to take much time because I know you're going to churches tonight, and I think all you visitors here should look around on the platform, see these ministers and they'll be glad to have you in their service tonight. They'll do you good. No doubt you went to some Sunday school this morning in the city. And while we're having these conventions (and being the Full Gospel Businessmen) I think we ought to give all of our support that we can to our churches, because that's where our businessmen go, and it's a house of God. And I hope you will visit some church tonight.

12 Tomorrow night is the closing of the convention, I believe, and I guess they've announced the speaker, which I am to be here, the Lord willing, to hear his message. God bless each and every one of you.

13 Now, I don't claim to be a preacher, I haven't got enough education to call myself a preacher. A preacher, when you say that, they expect you to have a couple degrees in college, and I don't have anything but just a little slingshot, see. I try to come after the sick sheep if I can to bring them back to the Father's pasture.

14 If I make mistakes, forgive me. I'm not a theologian. I don't criticize theologians; theology's all right. It's what we need. But sometimes I criticize the condition that we've gotten into. And that doesn't mean to any certain individual. It's just the message. I wish that it wasn't mine to give. It tears me to pieces 'cause—you know how you feel.

15 What of your own children, see, don't you hate to have to give a child a scolding, bawling out, or something though? I'm a parent, too, and I know what it means. And I trust that you forgive me.

16 And I want you to do like this: when you're sitting this afternoon I'm going to ask you a favor. Just got a little short, few notes here. As I've told you, I have to make . . . write my scriptures out. Used to be I could almost quote the Bible by heart, but not now. Went through too many hard battles; got too old for that. But I trust that you'll listen to me just a little while this afternoon and just really open your heart and try to understand what I'm digging at. Then I think it'll be better—especially the pastors of the city and different places. I trust that you'll listen real close.

17 And now you do by that the way I do when I eat my favorite pie, cherry; some of my favorite meat, chicken. When I'm eating a fine piece of cherry pie and I hit a seed, I don't stop the pie; I just throw the seed out and keep on eating pie. When I hit the bone of a chicken, I don't throw the chicken away; I just throw the bone away. So, why if I'd say something that you wouldn't agree upon anytime, just throw that part away, but look at it real good; be sure it's bone now! And then may I also say, if it's a seed, remember, it brings forth the new life. So look real hard, and may the Lord bless.

18 Brother Carl Williams said something the other night about turning loose to praying for the sick, which would be very fine. I know that would be fine. But we just . . . we're not fixed here for that: to bring a prayer line. And I don't know whether Brother Oral or any of the other brethren has ever had a prayer line in the conventions or not. I don't know. I've tried it two or three times, but usually if a crowd like this you'll have to give out prayer cards, see, in order to do it, 'cause you can't. . . . It's not an arena; it's a house of God, see, it's dedicated for that. And they press and push, and if you have cards, you line them up orderly.

19 So Billy asked me, said, "Shall I go over and give out cards? The people are asking me for prayer cards."

I said, "No, Billy. Let's just leave to the Holy Spirit do what He wants to do." See, and let Him maybe build faith, and just be healed right there where you're at. See?

20 But the. . . See, divine healing is a minor in the gospel, and you can never major on a minor. Anyone knows that. But it's a bait that's used to get people to believe in the supernatural presence of God—the supernatural is present. And then by that, if they can recognize His presence, then they are healed, see, by faith believing it.

21 Now, I want to read some out of God's Word, the New Testament, and then I want to take a text from this New Testament and this scripture and speak this afternoon on a subject for just a little while. And I don't want to keep you too long for the services tonight, but remember, I hope I've made myself clear—just give it your attention for a while, if you will.

1TIM2:8

22 Now before we do this, let's bow our heads again. You know, we could sing too much. We could shout too much till we got hoarse. And we could sing at the wrong time or shout at the wrong time, but here's one thing, we're never out of order when we're praying. "I would that men pray everywhere lifting up holy hands without doubt or. . ."

JOHN14:14

23 Father, it is the greatest privilege that a mortal ever had was to close his eyes and open his heart and speak to You. And we know that You hear if we could just believe that You hear, for Jesus said, "If you ask the father anything in my name it'll be granted." That was on conditions if we wouldn't doubt it. So Father, help us to believe this afternoon that our petitions will be granted, and may there be not one shadow of doubt anywhere, but may it come to pass the things that we're asking.

24 And that is God, for Your great name to be honored today by bringing into Your kingdom every lost and straying soul that be under the sound of our voice; or that this tape would ever reach, out into the heathen lands where around the world they go.

25 I pray, heavenly Father, that there will not be a feeble person in our midst today. When the service is finished, may the Lord God save every lost soul and heal every sick body and fill His children's hearts with joy. That's why we have faith, Lord, to ask in Jesus' name to God our Father: because that He promised He would hear, and this is for His glory. Amen.

JOHN17:20

26 In St. John's gospel, the 17th chapter and beginning with the 20th verse, I wish to read for a text. I think that is right.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That. . .

I believe I have got the wrong place. Now, excuse me just a moment. I'm looking for Jesus' prayer that . . . or, not Jesus' prayer rather, but for His. . . I might have got marked down here on my text something wrong. Where Jesus prayed that . . . or, was saying that "as a woman in travail for birth of her child"—birth, childbirth. Is that Luke or John? Jack, which is that in? Sixteenth of John. I thought that was right, but it didn't sound very much like it. Sixteenth of John [Man on platform says, "21st verse."], 21st verse. Sure. Twenty-first verse. Sure, here we are. St. John 16 and 21:

That they may be. . .

No, Brother Jack, that's still wrong. Sixteen and twenty-one. I got the 16th chapter of St. John, 21st verse, but am I wrong! Well, there's a mix in this Bible. Yes, sir. They printed it wrong. Yes, sir. You know what? That's exactly the truth. Here's a brand new Bible; I've just gotten it, and it's got the . . . it's printed wrong. [A Catholic priest steps up to the pulpit, offers his Bible to Brother Branham and says, "This come up there. There's a reason why it was done, and God will show you, to bring out of it His wonderful (unclear word)."]

JOHN16:20,21

27 All right. Thank you. Thank you very much. Sixteen, twenty-one. Thank you very much. That's true.

A woman when she. . .

Verily, verily, I say unto you, That you shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, . . . your sorrow shall be turned to joy.

A woman when she is in travail hath sorrow, because her hour cometh: but as soon as she is delivered of the child, she remembereth no more . . . anguish, for joy that a man is born into the world.

28 Thank you very much, my brother. I sure appreciate that. Now, that certainly is a misprint here in the Bible . . . page has been put in wrong, and I just found it on my old Scofield Bible and picked up this one and run up here with it just a few moments ago ('cause my wife just gave me this for a Christmas present).

JOHN16:20

29 Now, I want to speak this afternoon upon a subject that I announced: “Birth Pains.” Now that sounds very bad, but it’s in the Bible. I believe that Jesus here was speaking of, as He said, “You will have sorrow, but your sorrow shall be turned to joy”—speaking to His disciples here, knowing that the birth of Christianity was coming into existence.

30 And now, the old has to die in order that the new is born. To have. . . . Anything that gives birth has to have pain of distress, and they certainly was going to go through the pain of distress and anguish to get from the law unto grace.

31 Normal natural birth types the spiritual birth. All things of the natural is types of the spiritual. And we find out if we look out here on the ground and see a tree in the earth growing, it’s struggling for life. That goes to show that there is a tree somewhere that doesn’t die, because it’s crying out for something. We find people, no matter how old, how sick, what condition, they’re crying out to live because it shows there is a life somewhere where we live—live forever. Notice how perfect.

1JHN5:7,8

32 Now, in I John 5:7 (I believe it is, if I’m not mistaken), it said, “There are three that bear record in heaven: the Father, the Word, and the Holy Ghost; these three are one. There are three that bear record in earth; that’s the water, blood, and Spirit, and they agree in one.” Now notice, the first three are one; the second three are earthly which agree in one. You cannot have the Father without the Son; you cannot have the Son without having the Holy Ghost. But you can have the water without the blood and the blood without the Spirit.

33 I think through our ages has proved this to be true. Water, blood, Spirit—justification, sanctification, the baptism of the Holy Spirit. That types or makes the antitype which takes away from the natural birth. Look when a woman or anything in travail for birth, the first thing comes to pass: the breaking of the water (a normal birth); second thing is the blood; and then comes the life—water, blood, spirit. And that constitutes the normal, natural birth.

34 And so is it in the spiritual realm. It’s water—justification by faith, believing on God, receiving Him as your personal Saviour, and being baptized. Second is sanctification of the Spirit—that God cleanses the spirit from all elements of the world and the desire of the world. And then the Holy Spirit comes in and gives new birth and fills up that sanctified vessel.

35 For instance like this; now that . . . I told you what you don’t believe lay aside and then take the pie. Notice. Now, a glass is laying out in the chicken yard. You don’t just pick that up and put it on your table and fill it up with water or milk. No. By picking it up is justification. Cleansing it is sanctification—‘cause the Greek word sanctify is a compound word which means cleansed and set aside for service (not in service; for service). Then when you fill it, it is put in service.

36 Excuse this now (not to hurt), there’s where you Pilgrim Holiness, Nazarenes failed to walk on up into Pentecost. You was cleansed by sanctification, but when you were ready to put in service by the gifts of speaking in tongues and other things, you turned it down, dropped back out in the pen again, see. Now that’s what happens; it always does that. Now, not to criticize you now, but just . . . I want to get this off my heart. And that’s been burning me ever since I been here so I might as well just . . . If Carl’s grace and Demos’ and them and your all’s. . . . I try my best to deliver my soul from it, see; then it’s up to you.

37 Normal typing the spiritual. Now, we find out. . . . Then it is fully born. When the baby. . . . Usually now when the water breaks, you don’t have to do very much about it. And when the blood comes, you don’t have to do much about it. But in order to get life in the baby, you’ve got to give him a spanking and make him yell out. And that’s . . . now without education, as my brethren here are so well trained to it (theirs), but I have to take nature to type it. And there you are. That’s what happened; it taken a real spanking to get this to them.

38 Now you take a little . . . some kind of a shock. Maybe you wouldn’t have to spank him, but just shock him a little. The very idea of him being born sometimes will do it. Grab him; shake him. If he don’t start breathing, spank him a little, and then he yells out in unknown tongues (to himself I guess). Anyhow he’s making a noise. And I think if a baby is born just by still birth with no sound, no emotion; that’s a dead baby.

39 That’s what’s the matter with the church today, the system—we’ve got too many still-born children. That’s right. They need a gospel spanking, you see, and so . . . to wake them up, to bring them to themselves so that God can breathe the breath of life into them! And now we find that that’s so true. It’s crude theology, but it’s the truth anyhow.

40 So notice in a seed’s birth, the old seed must die before the new one can be born. So therefore, death is hard any time. So, it’s painful, it’s distressful. Birth is the same; because you’re bringing life into the world, and it’s painful.

- 41 Jesus said that His Word was a seed that a sower went forth to sow. (Now we're all acquainted with that, and I want to teach this like a Sunday school lesson 'cause it's Sunday.) Notice, then this Word, being a seed. . . . But remember, the seed is only bringing forth a new life when it dies. And that's the reason it was so hard for those Pharisees to understand our Lord Jesus Christ: because they were under the law. And the law was the Word of God in seed form. But when the Word was made flesh and become not law, but grace. . . . Now grace and law cannot exist at the same time, 'cause grace is so far above law, law's not even in the picture. And therefore, it's so hard for the Pharisees to die to their law so that grace could be born. But it must go. The two laws cannot exist at the same time.
- 42 There cannot be a law that says that you can run this semaphore, and the other one says you can't run it. . . . One says you can; one says you can't. It has to be one law at a time. Maybe one time you could've went through it; caution—go through it. But this time it's red—stop! See? And so there cannot be two laws exist at the same time.
- 43 Now, we notice that it always. . . . My thought now to you it takes pain, distress, discomfort. Look how them Pharisees died to that law—through pain, distress, discomfort. But it must be.
- 44 Now we find that rain which brings forth fruit upon the earth, "It's born," as the poet said, "in the fields of thunder, in a ragged, jagged sky." But if we didn't have the thunder and the ragged, jagged skies, the little distilled drop of rain that's been lifted from the seas and distilled from the salt, it would not be born. It takes that lightning, thunder, blasts, ragged, rugged, fearful thing to bring forth the soft petal drops of water. It takes pain to bring forth birth; it takes dying. And as the clouds die, rain is formed; because rain is a part of that cloud. One has to cease so the other one can exist. Now if my brethren here (some of them) was able, they could give you all the laws of those things. I can't.
- 45 But now let's drop over to another thing just for a little proof. I think one of the prettiest flowers—everybody has their own ideas of them—but I think the prettiest flower that I've nearly ever seen is (back in the East) our pond lily. How many ever seen a pond lily? Oh, there's just nothing like it to me. But did you notice what that pond lily had to be. I think of what Jesus said: "Consider the lily, how it toils and spins, but yet I say unto you that Solomon in all of his glory was not arrayed like one of these." For Solomon's glory and his arrayment was all artificial, but the lily in its beauty is life that's making it beautiful, not some artificial smear-on, paint-on.
- 46 Just like our women. I don't think you have to have all this green, you know, and eye winkers, you know out like that, and all that manicure, or not. . . . I get that stuff mixed up . . . all on your face to make you pretty. Pretty is as pretty does. If you'll add a little Acts 2 and 4, mix it all up together with a little John 3:16, it'll beat anything that Max Factor ever did try to fix. Your husband will love you more, everybody else will, and I'm sure God will.
- 47 Lily—He said consider it, how it grows, toils, has to bring itself up. This little pond lily, look where it come through: dirt, muck, mud, muddy waters, dirty waters; pressed its way through all of that (this little germ of life), working itself from the bottom of the pond where the frogs and things are at and then brings itself up through all of that. But when it gets in the presence of the sun, it's born. The little seed bursts open into life. It cannot do that until it goes through all that process. It's got to come through that, that's what makes it, is because that the sun itself is what's drawing it. And when it gets fully above all the dirty waters and muck and so forth, then it's so happy it just gives its life out freely. And it's a beautiful life when it gets in the presence of that which is drawing it up.
- 48 I think that's a beautiful type of Christian life. When something is drawing you out of the world until one day you're born right into its presence by the Holy Spirit. How beautiful! If you try to help it, you kill it.
- 49 Like a little chicken when it's being born. You know, have you ever noticed one of the little fellows? Right on top of his little beak (or any bird that's born from an egg) it's got. . . . It's maturing this old egg shell. The old inner part of the egg has to rot away. And it has to take this little beak and scrape back and forth until it breaks the shell out. We call it "pipping its way out" down in Kentucky where I come from—pipping its way out. They've never found a better way. Why? It's God's provided way. You try to help him, you'll kill him. Pick the shell off of him, he'll die. See, he's got to labor, strain, break forth!
- 50 That's the way a Christian has to do. It ain't somebody just shaking your hand, taking you in. You've got to lay there till you die, rot, and are borned into the kingdom of God. It's God's provided way. You don't go in by book, or shake hands and join, pump up, pull down. You just simply have to get away from the old shell. Notice, no better way have they ever found.
- 51 They found no better way for a baby to get what it wants besides God's way for it. Now, when that little baby's born, you could set a bell down here beside his little crib. Say, "My little son, I am a theologian in the way. . . . I've read books on how to raise a baby, and I tell you, you're a modern child. You've been born in a modern home by modern parents.

When you're hungry or need mother or I, just ring the little bell." It'll never work. The only way that it can get what it wants is to cry for it. That's God's way.

52 And that's the way that we get what we want is cry for it! Cry out! Don't be ashamed. Say, "I'm hungering for God!" Don't care whether the deacons, pastors, or whatever it is, is around. Scream out anyhow! If the Joneses are sitting there, what difference does it make? Cry out! That's the only way there is to get it—until you get help. He taught that when He was here on earth, you know, about the unjust judge.

53 A little dew drop—I don't know the formula of it. Maybe there would be a scientist here, but I'm just going to say a way I think. It might be some kind of a congested group of atmosphere come together in a dark night, and it falls to the earth. And when it does, it's born in the night. But in the morning, it's laying there cold and shivering on a little blade of grass or hanging on your clothesline. But just let the sun shine out once. Did you notice how happy it gets? It just glistens and quivers. Why? It knows that it's that sunlight is going to draw it back to where it was at the beginning.

54 And so is every man or woman that's born of the Spirit of God. There's something about it when light spreads over us, that we're happy because we know we're going back to where we come from—from the bosom of God. It can sparkle with joy when the sun hits it, of course, knowing it's going to where it come from. Little crude things, till we could keep on with it. But let's find something else.

55 We know the old seed must, before the new seed can come out of the old seed, it must rot. Absolutely. Not die only, but rot after it's dead. We know that to be true. That's the same thing in new birth. We never go back, but we go forward—when you're born again.

And that's why I think today we have so many . . . not so many, rather, genuine new births, is because the seed is. . . . Maybe it'll sympathize with the Word or the person, but they don't want to rot away from the old system that they were in. They don't want to come out of it. They want to stay in the old system and claim the new birth or the message of the age.

56 We found that under Luther, Wesley, Pentecostals, and all other ages. They still try to hold on to the old system and claim this, but the old system age must die, rot, in order to bring forth the new one. They still want to cling. Notice, they know the old system is dead, but they just don't want to rot out of it. Now, rot is when it's really done away with.

ROM1:17

57 When a claim is made that they are newborn. . . . But a claim is only a begotten sign; rotting brings forth the new birth. You've got to rot away from it just as we did in all ages—through the Wesleyan and so forth. . . . But the thing of it is, after that new birth is born. . . . Wesley, or Luther came forth with one word: "The just shall live by faith." Well, he could not no longer cling on to the old system. He had to come out of it.

58 And then when the Calvinists got the Anglican church in such a condition (under the Calvinistic doctrine) until God raised up an Arminian doctrine (which was John Wesley). The old system had to die in order for the new to come on. And when Wesley's age ceased and all the little ages or blades that come out on the stalk, or the tassel in Wesley's time. . . . See, when Pentecost come out with the restoration of the gifts, they had to come out of Baptist, Presbyterian, Pilgrim Holiness, Nazarene, Church of Christ (so-called), and all that; they had to come out of it, rot away from it, to accept the new birth!

ACTS24:14

59 You're always called crazy, but it's like Paul said when he rotted out of what he once claimed; he said, "In the way that's called heresy, that's the way I worship the God of our fathers"—in the way that's called heresy. See, he'd accepted the new life that the Old Testament had give birth to the New, and he had to rot away from the Old (just make it a shadow) in order to be. . . .

60 That's just where we are at now. Now, bear with me, but that's my idea. The churches has got so systematically till you can't get into one unless you belong to one. You've got to have a fellowship card or some kind of a identification. And by believing this, the only door I nearly have open is these businessmen. And as long as they're not a organization, I can go in with them and get to bring the message that I feel that's on my heart to the people. But it's got so systematically . . . and I love you Pentecostal people. And Pentecost is not an organization anyhow. You just call yourself that. Pentecost is an experience and not a denomination.

MATT6:33

But you see, the thing of it is that's so hard for many men—when they look at it and believe it, and see it so identified by God in the Word, yet it's so hard to rot away from that thing you've been in. "What would I do? Where would I get

my meal? What...?" God is your meal! God is the thing for you to hold on! "Seek ye first the kingdom of God and his righteousness." I'll leave it lay at that; you know what I'm talking about!

REV21:1

61 We are told by God's prophets that we are to have a new earth —a new heavens and a new earth. If you want scripture for that, it's Revelation 21. I could quote it for you. I have it here. John said:

... I saw a new heaven and a new earth: for the first heaven and ... first earth were passed away ... [It was gone.]

Now, if we're to have a new earth, the old earth and the new earth cannot exist at the same time—or, the new world and the old world cannot exist at the same time. There can't be two world orders together at the same time. Now, in order to get the new earth, the old one has to die. Now, if the old one has to die, then it's giving birth pains for a new one now.

62 And then if a doctor went to examine a patient that was in labor, now one of the things that doctor would do—which I'm talking in the presence of two or three, I know of, good medical doctors here, Christian doctors. And I would ask you this. One of the first things that doctor does after he's been watching the patient is to time the pains—birth pains. He times the pains—how close they are together and how much more terrific each one gets. One is more harder to have than the other one; next one, still harder. Get closer together. That's the way he diagnoses the case—by the birth pains.

63 Well, if the world has to give away to the birth of a new world, let's just examine some of the birth pains we're having on the earth. And then we'll see about what day and just about how far she is along in her labor.

64 The first World War showed great birth pain. It showed one of the first birth pains of her going into labor, because of that time for her we had brought forth the bombs, and we had machine guns and poison gas. And you remember ... maybe many of you cannot. I was just a little boy of about eight years old, but I remember them speaking of this mustard and chlorine gas and so forth—how it just looked like it'd just get started and they said it would burn up the whole earth. It'd kill everybody. Well, it might be a breaking of that—just winds blowing across the earth, and how everybody was scared to death of that great weapon of poison gas. The earth went through its first birth pain.

65 And we find out now we've had a second World War. And her pains was much greater, more terrific all the time—the birth pains of the earth. She almost had to give away during the time of the atomic bomb because it would destroy a whole city. It was much greater than the pains of the first World War of destruction to the earth.

66 Now, she knows that her time of deliverance is at hand. That's the reason she's so nervous, flustered as she is, is because that there is a hydrogen bomb and missiles of the air that could destroy the whole world. One nation is scared of the other, no matter how little it is. They've got those missiles that they claim will—one of them, they can direct them by the stars and drop them anywhere in the world they want to.

67 Russia, as I heard on the news the other day, she claims that she can destroy this nation and keep the atoms or the things from breaking up her nation. We don't know what to do about it. Everyone's making these claims, and it's so. People has... Science has broke into God's great laboratory until they're going to destroy themselves.

68 God always lets wisdom destroy himself. God doesn't destroy anything. Man destroys himself by wisdom as he did at the beginning, taking Satan's wisdom instead of God's Word.

69 Now, she knows she must give away. She cannot stand it. Russia, I believe, would destroy this nation today if she thought that she could destroy it and then preserve herself. Any of those little nations could do it, but they're afraid because they know that this world cannot stand in its orbit under such conditions. So the world knows that her birth pains are so great she's got to give away. There's going to be a new birth born at hand.

70 I'm thankful for that. I'm tired of this one. Anyone knows that here it's a place of death and sorrow and all kinds of discrepancies and so forth. I'm glad that she has to give away; I'm glad that time is at hand. As John said of old, "Even so, come, Lord Jesus."

71 Now, she must rot, of course (as I have said), in order to bring new birth. Look what she's rotted into. Notice, my brethren. She's totally rotten! Her politics and systems is just as rotten as they can be! There isn't a sound bone in her—in her world system! Her politics and her religious politics and whatever it is. One says, "I'm a Democrat"; "I'm a Republican"; "I'm Methodist"; "I'm Baptist." Why, the whole thing's rotten to the core! Got to be something give away! She can't stand it. If you put a George Washington or an Abraham Lincoln in every county in this United States, it still couldn't come back! It's beyond redemption! There's only one thing can help her, that's the coming of the creator! Amen.

She knows she must give away. She's in pain and distress. One don't know what to do. One's looking this way, and one that way, and everything; one scared of the other, one trying to do something or destroy this, and this one trying to contradict that and destroy the other, until now they've got it in the hands of sinful men who could destroy the whole world in a five minutes time. See?

72 So she knows she can't stand it. The people know she can't stand it, and the world knows that it's going to happen for God said it was. The whole heavens and earth is going to be on fire. It's going to be a renovation of the whole thing so a new world can be born. God has prophesied it.

73 She's rotten in all of her systems and she's got to do that to rot away. That's why I said she's so nervous and red in the face and flustered and earthquakes everywhere up and down the coast and tidal waves in Alaska and shaking up and down the coast with earthquakes and things and people writing, "Shall we leave it? Shall we leave it?" See, they don't know what to do. There's no safety zone but One—that's Christ, the Son of the living God. And there's only one thing that is the safety zone, and that's Him; all outside of there will perish just as certain as God said so.

74 Now, let's look at the doctor's book (if she is in this kind of condition) and see if this is supposed to happen when the new earth is to be born—Matthew 24 in the doctor's book (which is the Bible), and let's see what's prophesied—what her symptoms would be. Now, if a doctor knows the symptoms of birth of a child. . . . And just about time the child's to come, he gets everything ready because he knows that that is the time the child is to be born because all symptoms show. The water's broke, the blood, and now it's time—the child's dropped, it's time for the child to be born. And so he gets everything ready for it.

MATT24:24 MARK13:22

75 Now Jesus told us just exactly what would take place just at this time. He told us in Matthew 24 that the church (true church) and the other church would be—church natural, church spiritual—would be so close together (impersonators) until it would deceive the very elected if it was possible. How that it was in the days of Noah; how they was eating, drinking, marrying, giving in marriage, and all this immorality of the world that we see today—the Bible the Book (the doctor's book) said it would happen. So when we see this happening we know that the birth is at hand! Got to be. Yes, sir.

Now, we look at that as a nation—as not a nation, but a world. Now Israel, the church, let's start back with her a few minutes and let's follow her for the next ten minutes maybe.

76 Israel had birth pains under every prophet that came to the earth. She had birth pains at his message. But what did he do? The prophet had the Word and she had sown so much rottenness and made so much systematic orders in her being, until this prophet shook her off of her foundation! They were hated by everybody. So therefore, when God sent a prophet, the church itself went into birth pains because the prophet—the Word of the Lord comes to the prophet and him only. That is, the Word that's spoken for that day is made manifest by the prophet of that age—always has been. And the churches, they built so many systems around the Word until he shook her off her rocker when he come! She had birth pains.

77 What was it? "Back to the Word! Back to the life!" Systems doesn't have a life! It's only God's Word has life! The systems is built around it, but it does not have life. It is the Word that gives life!

His message rocked the remnant back to the Word. A little group will come out and believe sometime maybe—in Noah's time only about eight people—but anyhow God rocked the remnant and destroyed the rest of it. It had to rock away.

JOHN1:1,14

78 It did that all down through the ages until finally the church delivered to them a man child, and that man child was the Word itself made flesh. "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh, and dwelt among us." He conquered every devil, every power upon the earth that come against Him with the Father's Word only. Every temptation that Satan give Him, He rebuked Satan—not with His own powers that He had, but with the Word of God. "It is written. . . ! It is written. . . ! It is written. . . !" For He was the Word!

MATT4:4 LUKE4:4

79 When Satan flew against Eve, she wasn't the Word, so it failed. When he flew against Moses, it did the same thing. But when he hit into this Son of God, He was ten thousand volts. It knocked the loose feathers out of him. When He come back and said, "It's written, 'Man shall not live by bread alone but by every word that proceeds out of the mouth of God!'" There was that man child made flesh, God's eternal Word Himself manifested in a body of flesh here on earth to represent the Word!

80 That's how He knowed what was in their hearts. That's how He could tell Philip where he was, who he was; He could tell Simon Peter who he was; told the woman at the well. Why? He was the Word! That's right. The Bible said in Hebrews the fourth chapter: "The Word of God is sharper, more powerful than a two-edged sword, cutting asunder even to the marrow of the bone, and a discerner of the thoughts and the intents of the heart." Why, those blinded Pharisee priests couldn't see that that was the Word made manifest for they'd wrapped up into a priesthood and a system, and the old system had to give away. It was the Word, but what had been promised had been fulfilled; so if it's fulfilled, it's got to rot away. It's the hull; the seed went on.

81 Moses could not have brought Noah's message. Neither could Jesus have brought Noah's message, because it was another age; and the old seed was ripe, but it served its purpose and was dead and gone on—the transformation from the old to the new, where the life was at. But what was worrying the people? What worries them yet today? We're not building a wall—like we start off with Luther's message, go right down a straight line or a Pentecostal message right. . . . We are turning corners! We are building a building! God's Word is the blueprint! Anybody can run a straight line, but it takes a mason to turn the corner! It takes the power of God to do that! It takes an anointed one from heaven to be sent down to do that. It has in every age.

82 And in the prophet's age. . . . The Word of the Lord comes to those prophets, and they turned those corners, made those different—but the builders wanted to build a wall. It's not a wall at all; it's a building—a building of God.

JOHN5:18 COL2:9

83 Now, we feel and know that this is the truth, that the systems was rocked in every age, and every one of their systems had to rot and die out, until she brought forth that church out of that rotten mess—came forth the Word itself. The Word of the Lord come to the prophet. It never come to the priest; it come to the prophet. And notice, and when it did, finally that Word altogether was born here in human flesh. The fullness of the Godhead bodily rested in Him. He was the Word. The prophets was part of the Word—the Word for their age. We today are part of the Word, we follow the Word. But He was the entire fullness of the Word! He was the Word! He said, when they was accusing Him of making Himself equal with God 'cause He was the Son of God, they said to Him, "Well, you make yourself God."

JOHN10:34-36 COL2:9

84 He said, "Isn't it written in your laws that you call those who the Word of God came to gods (the prophets)—and they were—then how can you condemn me when I say I am the Son of God?" Where the fullness of the Godhead bodily rested—in the Son of God. He was the full manifestation of God.

That's what finally the birth pains under those prophets—why, them being the Word they pointed to that fullness of themselves—the fullness of the Word. And then finally the systems died away until the Word was made flesh and dwelt among us.

GEN41:43 PHIP2:10

85 Watch how it was portrayed in Jacob. Watch how it was portrayed in Joseph. Exactly. Loved of his father, hated by his brothers without a cause; he was spiritual, could foretell things and interpret dreams. And he couldn't help being that; he was just born that. He was predestinated to be that, but was hated by his brothers, and finally sold him for thirty pieces of silver (almost thirty pieces) and was raised up, set at the right hand of Pharaoh. Look, in his prison there was a butler and a baker. One was lost and one was saved. Jesus in His prison on the cross—one was lost; one was saved. Exactly, and then exalted into heaven, and sat down on the throne of God. And when He shall leave again, there will be a sound go forth, "Bow the knee," and every tongue confess. And when Joseph left the throne and started forward, a trumpet sounded and every knee had to bow; Joseph was coming.

ROM14:11

86 So someday the great trumpet of God shall sound; the dead in Christ shall rise, and every knee shall bow, and every tongue shall confess to this Word. Well what's He coming after? What's He coming here for?

87 Notice, she brought forth this complete Word which was made flesh under birth pains of the prophets that blasted out, "He's a-comin'; He's a-comin'; He's a-comin'." Now, but she was without a prophet for four hundred years according to history and to Scripture—from Malachi until John. They only had theologians, priests, pastors. Now here we can imagine, without that, what kind of a rotten condition her system must have been in. Four hundred years without a message direct with "Thus saith the Lord" from God! So the priests, prophets, and so forth had got it into an awful mess. She was rotten.

MATT11:3-8 LUKE7:19-25

88 Then John, the promised Elijah of Malachi 3—not Malachi 4, Malachi 3, 'cause Jesus said the same thing in Matthew the 11th chapter when John's eagle eye got filmed over (as I believe Pemberton's "Early Ages" expresses), and he said, "Go ask Him if He is the one, or shall we look for another?" See? And He said . . . Jesus, after sending his disciples back,

after telling them to stay at the meeting and watch what happens and “Go show John these things, and blessed is he who is not offended. . . .” He turned and looked to His disciples and the people that He was speaking to. He said, “What did you go out to see when you went to see John?” He said, “Did you go out to see a man in soft raiment?” And He said, “I say unto you, that’s the kind that stays in kings’ palaces.” He said, “Did you go out to see a reed that was shaken by the wind?”

89 In other words every little sting come along he shook by it. “I tell you, if you’ll just come over and join our group we can give you a better salary”—not John! “If you just won’t preach against this and that, well you can join in our group”—not John.

MAL3:1 MAL4:1,3,5 MATT11:9,10 LUKE7:26,27

90 Said, “Then what did you go out to see? A prophet? And I say unto you, more than a prophet. For if you can receive it, this is he who was spoken of by the prophet saying, ‘I’ll send my messenger before my face to prepare the way.’” That’s Malachi 3:1; not Malachi 4 at all. That’s a different . . . ‘Cause that Elijah come, the world’s to be burnt immediately, and the righteous walk out on the ashes of the wicked.

91 Now notice, his message never stirred them very much from their ecclesiastical sleep. They just said, “There’s a crazy man down there; pass him by. Call hisself crazy. Trying to drown people down there in water.” See? “Why, there’s nothing to that old man. Why, he don’t even have on right kind of clothes. He’s got a sheepskin wrapped around him. Why, he’s as poor as Job’s turkey. Why, what seminary did he ever come out of; what fellowship card? We’ll not even cooperate in his meetings. We’ll just let him stay down there and starve it out,” see. The world hasn’t changed very much; neither has its systems. “But we’ll just let him stay down there. He don’t have any. . . .”

92 You know why he didn’t? Remember, his father was a priest. But why didn’t he follow the line of his father, which was custom for the children to do in those days? Because he had something too—greater message. He was to introduce the Messiah, for the Holy Spirit had said so. That little remnant that had been brought back by the message of Gabriel down there knew that that would be so. So we’re told about nine years old he went to the wilderness after losing his father and mother, that he went into the wilderness ‘cause he had to hear exactly, ‘cause in that great big theological building there they’d have said, “Now, I know that you’re supposed to be the one to announce the Messiah. Isaiah said you was coming, so you are going to be that voice. Now, don’t you think that Brother Jones here just meets that just exactly?” And he’d be easily persuaded. But he never learned any of their systems. His message was too important. He went out into the wilderness to stay.

MATT3:7,9 LUKE3:7,8

93 Notice, his message wasn’t like a theologian’s. He used types. He said, “Oh you generation of snakes”—calling those clergymen snakes. One of the bad things that he’d found in the wilderness (one of the sneaking things) was snakes. And he thought, “That’s just about the best comparison I know.” He said, “You generation of vipers. Who’s warned you from the wrath to come? Don’t begin to say, ‘We belong to this and that,’ for God’s able of these stones to rise children to Abraham!” These stones—what he’d found in the wilderness and on the creek bank.

MATT3:10 LUKE3:9

94 Also, “The axe (what he’d used in the wilderness) laid to the root of the tree”—what he saw in the wilderness. “Every tree that bringeth forth not good fruit [he knowed where he got his firewood, see] is hewn down and cast into the fire”—made firewood out of it. See, his message wasn’t a clergyman at all. It was after nature in the wilderness, but he had the message to announce and had the faith in his message to say, “That Messiah is so close to coming till He’s right here among you now. I say unto you, there’s One standing in the midst of you that you know not; whose shoes I’m not worthy to bear. He’ll baptize you with the Holy Ghost and fire!”

“Who is He, John?”

“I don’t know.”

JOHN1:29

95 But one day there come a young man walking down to the river, ordinary-looking man, just like. . . . Old John the Baptist was standing over there, the blessed old prophet, and he looked across the Jordan, he said, “Behold, there’s the Lamb of God that takes away the sin of the world!”

“How do you know Him, John?”

JOHN1:33

He in the wilderness that told me to go baptize with water said, ‘Upon whom thou shall see the Spirit descending, He is the one that’ll baptize with the Holy Ghost.’”

His message couldn't come from a theological standpoint or some man-made creed system. It had to come directly from God!

96 Why, his message didn't shake them very much. They thought, "Aw, he said he saw that; I doubt it very much. I didn't see nothing. I looked all my . . . I couldn't see nothing about it," the priests and them said. But he saw it, and we know now he saw it. Sure he did. But did you notice what it got? It never stirred them out of their sleep; they went right on, cut his head off just the same. But it never stirred them, but it did get the remnant—the one that had the life in them, and a few of those that were waiting for the coming of the Lord.

LUKE2:26

97 And Anna in the temple, blind, a prophetess that served the Lord by prayer, and then one day when she was in the Spirit. . . . And Simeon had prophesied and said (an old man)—he said, "The Holy Ghost told me that I will not see death until I see the Lord's Christ."

"Well," some of the priests, you know, said, "poor old fellow. He's just a little off, you know. Why, he's got one foot in the grave now, and the other one's slipping. Why, just let him alone. He's been an honorable old man, but he's kind of. . . ." But you see, what did he have? It was revealed to him by the Holy Ghost.

98 That's the same thing that is revealed to you people this afternoon. The Holy Ghost brought you here for some reason. To some . . . the Holy Spirit. . . . Look at these priests and clergymen here from Methodist, Baptist, Catholic, and all. They was moved by the Holy Ghost. The hour's here, so the Holy Ghost moved on them, and they've been looking for it, hungering.

99 Then just in a . . . one day—you know, didn't have television (thank the Lord) for that day—so they was down upon the hillside of Judaea. There was a baby born, a star appeared, and so forth. But after eight days the mother brought the little baby in, wrapped in swaddling cloth. It's swaddling cloth I'm told, that was a. . . . They didn't have nothing to put on. It was a little rag off of a yoke of an ox, I'm told, that was this swaddling cloth. Here come Joseph and them coming in with this little baby.

100 I'd imagine the mothers stood back from a distance with their little babies with needlework and everything. Said, "Look at there, see. See, there she is. See, she was pregnant by that man and here she comes in, just stay away from her. Keep your distance." They still think the same thing!

101 But Mary, with that baby in her arms, it didn't make any difference what they thought. She knowed whose Son that was! And so does every believer that accepts God's Word into their heart! I don't care what the systems say, you know what it is! It's the promise of God—it was revealed to you by the Holy Ghost when you were overshadowed with His power. You know where it's at.

102 No man has a right to preach the gospel until he's met God back on the backside of the desert in that burning bush, to where there's no ecclesiastical system in the world can explain it away from you. You were there; it happened to you! I don't care what the systems say. You are a witness of it! Hallelujah! I feel like that old colored man I was talking about—"I ain't got room up here now!" I feel very religious at this time, when I think that that's right—God Himself revealed to you!

103 Simeon had the promise, sitting over in his study that morning. Oh, I guess there might have been several hundred babies brought in every morning—about two-and-a-half-million Jews in the country, and these babies come in and many born; every eight days the mother had to come offer offering for purification. Now here comes Simeon, sitting there, you know, maybe reading the scroll of Isaiah; I don't know. But all at once. . . .

104 Now if the Holy Ghost has made you a promise, the Holy Ghost has got to keep that promise—if it's really God. If a man comes through and says a certain thing, God doesn't back it up, it isn't Scripture to begin with; forget it. And if he says it's so, and God still doesn't back it, it's still wrong 'cause God interprets His message. He's His own interpreter. What He says comes to pass, and then God said hear Him for it's the truth. That's only common sense. If He says it happens and it happens, that tells it. It must be every time exactly the truth because God don't tell lies.

LUKE2:29

105 And so then here's Simeon sitting there taking the persecution. He was the remnant. He heard John. And the little remnant of that day. . . . And here he was sitting there listening to this scroll, knowing. . . . I mean, knowing that John was coming 'cause he was part of the remnant; the Word was revealed to him. And all at once, when that baby come into the temple (then it was duty of the Holy Ghost to reveal that it was there). . . . So he moved by the Spirit, come out of the little study room, right down through the hall, hit that line of women, coming right down along that line of women, until he got

down to where this little baby was they was all staying away from, picked up the baby in his arms, said, “Lord, let Your servant depart in peace for my eyes have seen Your salvation.”

106 And at that time, another one of the little elected in that day was Anna, a prophetess. She was sitting over there, blind, in a corner—raised up blind. Here she come, led by the Spirit, among all the women and the people crowding in and out of the temple, till she come right straight to where the Christ child was. If the Holy Ghost could lead a blind woman to Him, what about a Pentecostal group that’s supposed to have your eyesight! I won’t go any farther; you know from there on.

Notice, oh my, how that church must have been in an awful mess again! It surely must have been in that day. But it rocked the little remnant, as I said.

107 Now let’s be honest. If we see that church in that condition today, haven’t we arrived at that time again? Now, just look at the things of promise of the Bible that would be going on in the church at this time. We see what’s going on in the world and we see it’s at its end. Now let’s look in the church.

108 She (the church) had birth pains under Luther. Now, we know there’s seven church ages and seven messengers to them church ages according to Revelation. Now when Luther had to come forth, it certainly threw the church into birth pains, but it brought forth a Luther. That’s right.

109 After that, it got in trouble again, so it brought forth a Wesley. That’s right. Got forth again, and it brought forth a Pentecost. Each of them (the messengers of their age) rocked back to the Word, the message of their age, the message according to the Bible. I’ve got it, coming a book out on that—the commentary of the first four chapters of Revelation. Read it soon as we get it on press, and it proves beyond a shadow of doubt what Luther’s message was—justification. Sanctification is the next process in the natural birth, and then come the Pentecostals. Exactly.

110 Now notice, each age rocked the church and give it birth pains. But what did they do? After the birth pains come, instead of going on with the Word, they got a bunch of men together just like the first one did. It’s exactly. Right after the rocking of the apostles, then we find her going off again. Then we find out along come many of the others, Agabus and many of the great reformers back in the beginning. Each age had done (as you study the Pre-Nicaea Council, the Nicaea Fathers and all back, you find it all in there)—each age was rocked every time a messenger come forth with “Thus saith the Lord.”

REV3:17,18

111 Now, she is in the worst stage that, according to the Scripture, that she’s ever been. We are in the Laodicean church age, a rich but blinded church age that don’t know it! There wasn’t nowhere in the Bible that Christ was ever put out of the church but the Laodicea age. She’s in the worst age; she’s the rottenness she ever was. Said . . . I said, “As we have need of nothing” and don’t know that you’re naked and miserable, blind, poor, and don’t know it.” Yes, sir. Said, “I counsel of thee, come buy eye salve from me that I might open your eyes.” And that’ll certainly. . . . The eye salve of God will certainly bring light to the church if it wants to open its eyes to what God has said.

MAL4:5,6

112 Notice quickly now. Now, she is in that stage beyond a shadow of doubt we’re in the Laodicea church age. Now, her messenger is promised in Malachi the 4th chapter. He’s promised to do it, and the message is to bring back the Word—bring the people back to the Word. Birth is to be. . . . She’s to be delivered of a new birth according to Malachi 4.

113 In the church world today, there is two systems a-working. Now listen real close. Now, I want to see if you’re going to say “Amen” on this. There’s two systems working in the church world today (I’m going to get this off my shoulder, and then I have it over with). We all know that—that’s the Word of God and the denominational system. There is the two systems at work. Just as they was—Jacob and Esau—one after the Spirit, the other one after the flesh. And what is it? Esau and Jacob was fighting in the womb of the mother even to the time they were born. And so is the denominational and the Word fighting one against the other. They have been since Luther first brought the first reformation. I hope that’s simple enough that you can understand it. See?

114 These men, if they pick up this and go out with it, they can make more sense to it. See, to bring it to a place . . . I just want to lay this seed, I hope they make it come to life.

115 Notice. See, it’s always been that. That’s the reason she’s bearing birth pains, because there’s a fight in her! There’s a Esau —just a man of the world, very religious; and oh, he’s all right—good fellow, clean, moral as far as I know of, but he don’t know nothing about that birthright! He’s born that way; he’s shaped that way. And Jacob, I don’t care what he is, he wants that birthright! He’s the spiritual one! And them two today is in the womb of the church.

116 There's a great big system trying to be formed called the World Council of Churches. And from the womb of the church is coming forth two children. You just mark my words! The Word must deliver the Word bride church. The church has got to be delivered out of her a bride for Christ. Them that fell asleep in all ages will make up that bride that come out on the Word that they come out on. Like from your feet coming to your head. It just gets greater, and more you have to have, and so forth. As the body grows up, so does the body of Christ grow up. And then finally the head will come to it—the head of it will.

117 Now, if we notice, 'cause it's all linked to the head, the head does the turning, pulling. But these systems will not grow out of that, because it's a system, and it cannot bring forth . . . a cocklebur cannot bring forth a bunch of wheat. But they're both in the same field, watered by the same water and the same sunlight! One is the Word; one is not the Word. Them two are fighting; they've been fighting since the first reformation, and they're still fighting.

118 Now, I don't have to go any farther on that, do I? Surely you know what I'm talking about. There we are. There's your system —“What system are you in?”

119 Just imagine now. If you would have lived back in the other days under the jolting of God's prophets and Word to come forth, what side would you want to be on back there? Well you got the same choice today. She's fixing to bring forth the perfect Word back there, and the Word's coming for the Word bride. As a woman is a part of a man (taken from him) so the church will have to be a Word-abiding church—every word of the Bible! Not systems, dogmas, or nothing added to it; it'll have to be an unadulterated, pure virgin Word! Right!

ROM1:17

120 And in the days of the light of Luther when the church broke up, Luther. . . . Of course she went under pains. But he come forth with “The just shall live by faith! This is not the communion.”

121 Now we find out that under the days of John Wesley she gave pains again but there was a Wesley born! But what did he do? Went right back like mother did.

122 Then under the days of Pentecostals your fathers and mothers come out of that thing and hated it! They went out on the street, your mother with no stockings on, beating on an old tin can, and talking about the baptism of the Holy Ghost—some old guitar. They laid out on the street car tracks—stayed all night in jail! And we're so starchy and went right back into an organization, and made ourself the same muck (they drawed the children back in) that they come out of! They'd turn over in their grave! They'd be ashamed of you. I know that's hard but it's the truth.

123 You say, “I thought you loved people.” If love isn't corrective, then how can you produce love? Love is corrective, and I do love the world. I'm zealous of God's church. And to see these systems that's binding it down under dogmas that's rotting away, and God declaring His Word to be the truth, and still they hold on to it! Amen! That's true. You know it's the truth, brother, sister. That's just a . . . That's a simple way of telling it. It isn't a breaking down of Greek and things, but it's a breaking down and showing common sense. Surely you can understand that. Two and two is four, see. Now, we know that that's right.

124 Now, the Word must produce the bride. But the old system has to keep its type; it has to produce an Esau who sold his birthright.

125 Here it comes; I feel it! I hope you don't think I'm crazy, but if I am, let me alone. I feel good this way. I'm better this way than I was the other way. I may be crazy to the world, but I know where I'm at. I know where I'm standing.

126 Look, it's going to produce a stillborn baby, an ecclesiastical system that's going to bring all the denominations together to produce a Esau that hates Jacob! Amen. I hope you see it. A stillborn, dead denomination—all of them going together.

127 Oh, Word believers, give in to my message! Hear me—not my message but His message that He firmly declares to be the truth. You've got to choose from somewhere. You can't sit still after this. You've got to make your choice.

MATT24:24

128 You remember the other day down at the Westward Ho there (on that morning you all had breakfast) how the Lord let me show you that wheat—how it come up through Luther, through Wesley, and the tassels, and so forth, the little springs off every church represented in a stalk of corn, and then went right down into that wheat as it was, and there was that little shuck—looked just exactly like the real grain of wheat. When you go out and look, if you don't know your wheat, you'll say, “You got wheat there”—but it's just the shuck. And then you open that shuck up, there's no wheat there at all. Way back there is a little bud of life coming forth. You take a glass and look at it. And when Pentecost first come out, it was so close, Jesus said in Matthew 24:24, it would deceive the very elected if it was possible.

- 129 What was it to do? A support to the grain. Is that right? Now, the tassel. . . . Look here, the blade doesn't look like the grain that went in, neither does the tassel; but it's a little more like it, and the shuck is a whole lot like it. But still it ain't the wheat. It's the carrier of the wheat.
- 130 Don't you see how those messages has come with birth pains? But the life left right out of there to go to the next message. The life went right out of Luther into Wesley's message, right out of Wesley's message into Pentecostal message. Now it's time again—to leave the shuck. What's the matter? There's nature in every form declaring that's the truth.
- 131 Now you see why. . . ? You think I'm crazy. Maybe I am (as I said), but there's something in me; I can't stop it. I never put it there. It never come by my own choosing. It's God! And He confirms it to prove that it's the truth—to make it the truth. Not as I have anything against Luther and Wesley, Pentecostals or Baptists, or whoever—nothing against nobody; the systems is what I'm against because the Word's against it!—not the men! Look at these priests and clergymen sitting here today. They wouldn't be here if they listened to the system, but they had the common audacity of the Word of God to step out and accept it! Hallelujah! means “praise our God.” It won't hurt you. Amen! means “so be it, I believe it.” I believe and know that it's the truth! It's confirmed to be the truth! Someday you'll find out—maybe too late.
- REV19:7,8
- 132 Now, watch. Watch. The Bible said His wife has made herself ready at the end of the age. How did she make herself ready? . . . to becoming his wife. And what kind of a garment did she have on? His own Word. She was dressed in His righteousness. That's what it is, see? Visions.
- 133 Notice. Just closing now. I want to say this one thing, just before closing. That's what led me to say this. I've “Thus said the Lord.” If a man would say that without . . . putting it in his own thinking, he would be a hypocrite and should go to hell for it. Right. If he'd try to get a bunch of people, fine people like this, and deceive them, why he'd be a devil in human flesh. God would never honor him. You think God would honor a devil or a liar? Never. See, it goes over the top of their heads, and they don't get it, He pulls the elected out.
- 134 Look at all the prophets through the age—how He got the elected. Look, coming down through even to the reformation, like the Roman Catholic church burnt Joan of Arc to a stake for being a witch. That's right. Later on they found out she wasn't; she was a saint. Of course they done penance—dig up the priest's body and throw them in the river, you know, but that don't settle it in the books of God. No!
- 135 They called St. Patrick one too, you see, and he's about as much as I am one. So, we notice. . . . Look at his children; look at his place; look up how many killed; look up on the martyrology and see how many was killed there. See, it isn't so. But the claim of the people, that doesn't make it so; it's what God said and proves that it's truth. Prove all things. Hold fast to that which is good.
- 136 Now, we find out here about a few months ago, one morning I was walking out of the house and a vision came. And I challenge anybody here that's knowed all these years to say that any time that the Lord ever let me say “Thus saith the Lord” but what it happened. How many knows it's the truth, raise your hands. Could anybody speak contrary? It's true.
- 137 Don't pay any attention to the messenger; look at the message it is. That's what it is. It isn't that. Don't notice the little bald-headed (you know) person because it's just a human being, you know, and we're just all the same. But watch what's happening. That's what declares it.
- 138 I was taken. Now, I know people say all kinds of things, and we know that a lot of it's not right. I can't answer for what any man says. I got to answer for what I say. And I can only say whether it's truth or not, and I'm the one that has to be responsible for it, not what somebody else says. I can't judge no one. I wasn't sent to judge, but to preach the message.
- 139 Notice, I was to have a preview of the church. And I was taken by someone who I could not see, and was set upon like a stand. And I heard the sweetest music I ever heard. And I looked, coming . . . and a bunch of little ladies about—looked to be, oh, from the age around twenty (eighteen, twenty), and they all had long hair and was fixed in different dresses (type dresses), and they were marching just as perfectly in step with that music as they could be. And they went from my left going around this a-way, and I watched them. And I looked then to see who was talking to me, and I couldn't see no one.
- 140 Then I heard a rock'n'roll band coming. And when I looked over to my right side, coming up this a-way (coming back), here come the churches of the world. And some of the . . . each one carrying their banner from where they were from—some of the dirtiest looking things I ever seen in my life. And when the American church come up, it was the

awfullest I ever seen! The heavenly Father is my judge. They had on these tattletale gray skirts (like one of these barroom girls) with no back on it up here, holding it up like a gray-looking piece of paper, and like hula dancing—paint, short bobbed hair, smoking cigarettes, and twisting as they walked to rock’n’roll.

And I said, “Is that the church of the United States?”

And the voice said, “Yes, it is.”

And when they passed by, they had to hold it like this and put the paper behind them when they passed by.

141 I started to cry. I just thought, “Of all my labor and all that I’ve done and everything that we ministers have worked together...” And brethren, I don’t know how much you believe about these visions, but it’s truth to me; it’s always proved to be true. When I seen that and knowing what was going on, my heart liked to broke in me. “What have I done? How have I missed it? I’ve stayed right with that Word, Lord, and how could I have done...” I thought, “Why could you give me a vision not long ago and see me in there?” And I said, “Well, will they have to be judged?”

And He said, “Paul’s group, too.”

142 I said, “I preached the same Word he did (Christian Businessmen carried the article of it). And I said, “Why? Why would it be like this?” And I seen that bunch of prostitutes going by like that—all dressed up like that and called the church of Miss USA. I was just fainting.

143 Then directly I heard that real sweet music come again, and here come that same little bride coming by again. He said, “This is what comes out though.” And when she walked by, she was exactly like the one was in the first place—walking to the step of the music of God’s Word, marching on by. And when I saw it, I stood there with both hands up crying like that. When I come to, I was standing on my porch out there looking right across the field.

What? She’s to be the same bride, the same kind, built out of the same kind of material that she was in the first place.

MAL4:6

144 Now read Malachi 4 and see if we’re not supposed to have a message in the last days that’ll turn the hearts of the children back to the fathers—back to the original Pentecostal message word by word. Brothers, we are here!

145 Now, this church is supposed to get a sign. And its last sign, we find out here in the Scripture ... see, now. See, the great birth pains has been in this Laodicean age. It’s born in.... The church is being borned again.

146 There’ll never be another organization. Anyone knows that every time a message went forth.... Ask these historians. After a message went forth, an organization come up out of it. Oh, Alexander Campbell, everything else, Martin Luther and everything—they made an organization out of it. And usually a message only goes for about three years—a revival. This has been going for fifteen years, and there’s been no organization come from it. Why? The shuck was the last. We’re at the end.

147 See the birth pains? See what’s the matter? Just a remnant will be brought out. Just a remnant will be brought out. And that’s why I’m crying and straining and pushing and laying aside every favor of men on earth to find favor with God and just moving on in His Word.

148 She’s in pain. That’s what’s the matter. She’s going to give birth. She must make her choice. The handwriting’s on the wall. We see the earth is just about ready to go. That’s right. And we see the church; she’s so rotten, she’s about ready to go. And the birth pains is on all of it—on both the world and the church. And there’s got to be a new world born and a new church born to go to it for the millennium. We know that.

MATT24:37 LUKE17:26

149 Look. God gives her (And listen to this close now. I’m closing.) her final sign, her final message, her final sign. Her final sign is she has to get in the conditions like she was at the beginning. The world, the church.... Look how it was in the beginning, all them years without—from Malachi until Jesus. Look at it all the years now, look at it all back in there, with corruption that got into it. Look at the earth, how it was on each time—like the days of Noah, so forth. Has to be in the same kind of a type, and we see that. “As it was in the days of Noah...” we see all these things just patterning up. Then we get one final sign.

LUKE17:28-30

150 In Luke the 17th chapter, the 28th verse, Jesus said, “As it was in the days of Sodom, so shall it be in the coming of the Son of man.” For, “As it was in Sodom...” See?

GEN13:13 GEN19:5

151 Now, Jesus read this same Bible—the same Genesis we read. Now close, don't miss it! The same Bible we read, Jesus read. And He said to His church, "Look back and see when the days of Sodom returns again—perverted people, men losing their natural. . . . Look at the homosexual how it's on the increase across the world today. In the newspaper just recently. . . . You ought get in my office and read letters from mothers for their boys. And homosexual is on the increase of, I think it's twenty or thirty per cent in California alone over last year. A great bunch of even government people has proven to be homosexual. You government men know that. In magazines—I read it. And in the different things that's taken place, if you . . . [Someone in the congregation give a message in tongues and the interpretation.]

1COR14:13

152 If I have the right understanding of the Scripture, that's exactly what God said would take place. "Let him that speaketh in tongues also pray that he may interpret." That be true, I've told you truth, then God's here confirming it. It's the truth—that's true.

LUKE17:28,29

153 Now look. What was that last message that Jesus said? "As it was in the days of Sodom." Now watch. Just before the Gentile world was burnt up—the fire. Now, try to understand. What happened? There was a bunch of people, lukewarm church members like Lot and his group, down in Sodom. There was another man that had already come out of it. He wasn't in to begin with. That was Abraham, the one that had a promise of a coming son. You understand? Say, "Amen." All right.

154 And now just before the climax of the destruction came, God appeared to Abraham in many forms. But this time He appears as a man. He was a man. And he come up to God. . . .

Now you say, "It wasn't a man; it was God in the man." Abraham called Him Elohim! It was a man.

GEN18:9

And look. He sat down with His back turned to the tent, and He said, "Where's Sarah, your wife?"

GEN18:9

He said, "She's in the tent behind You."

GEN18:10

Said, "I'm going to visit you according to the time of life, that I made you a promise." And Sarah laughed. And He said, "Why did Sarah laugh?" See?

GEN19:1,11

155 Now that's what was going on in that day. Just to show the last sign that Abraham saw . . . the elected group pulled out away from Sodom. (Now don't miss this parable whatever you do!) The group that had been pulled out, that wasn't in Sodom to begin with. But two of the angels went down into Sodom, and when they got down there, we find Lot, and he found him in a backslidden condition—all homosexuals and perversions; you know the story. But there's one that stayed with Abraham—was Elohim. They preached the Word down there—preaching the Word, smiting them blind—and they couldn't find the door. That's what it is today. But the One that was with the group that was pulled out done a miracle before Abraham to show that who He was, and was with Abraham.

GEN18:13,15

156 He said, "Why did Sarah laugh [concerning this baby]?" And Sarah come forth and said she didn't. He said, "But you did." And He would have killed her right there if she wasn't a part of Abraham. So would God slay us if we wasn't a part of Christ. The mercy of Christ holds us together—doubters and perversions in the Word.

LUKE17:28,30

157 But notice. Notice what happened. Jesus turned back around now and said, "As it was in the days of Lot, so shall it be in the end-time when the Son of man begins to reveal himself." See?

MATT24:37 LUKE17:26

158 Son of man always in the Bible is a prophet. See, He come in three sons' names: Son of man, Son of God, Son of David, see. And He pronounced His name Son of man because that's the work He done—of a prophet, seer. And He said, "In the days like it was in Noah . . . when the Son of man begins to reveal Himself, that will be the time of the end."

159 Now, let's just think just for a minute. Never has the world had a messenger over the world. . . . We've had Finney, Sankey, Moody, Finney, Knox, Calvin, so forth—all around the world messengers, to the church in these birth pains. But never did we ever have a man going out with an international message until this day with his name ending in h-a-m, A-b-r-a-h-a-m, which is six letters—A-b-r-a-h-a-m is seven letters. We got one today named G-r-a-h-a-m—six letters, and six is the number of the world, creation day. When did the world ever have a man down into it now, preaching down in the cosmos (down there in the world) down there calling the people out, "Repent! Repent! Perish or come out of it!" until this age. G-r-a-h-a-m. Look what he's doing—preaching the Word, blinding the outsiders, calling, "Come out"—a

messenger from God. Jesus said that would take place just when the Son of man will reveal Himself. Now where's that at? Out there in the church orders, world. And they begin to hate the man for it.

GEN18:13

160 But remember, there was a group also that was a spiritual group—the Jacob group, not the Esau group; there's a Jacob group was looking for the son that wasn't in that Babylon. And they received a messenger. Do you understand? Abraham—A-b-r-a-h-a-m. They received a messenger, and that messenger. . . . What was the great, outstanding thing He done to show that they was at the end-time? He discerned the thoughts that was in Sarah's mind. And Jesus, the Son of God, which was made flesh, showing that the Spirit of God would come back down in that little elected group at the end-time and would reveal Himself in the same manner.

161 Birth pains. Oh, brother, please try to understand. Try hard. Open up your hearts just a minute. Look to Christ. That same God's right here now. That same one; He promised these things. And if He promised them, He certainly is able to do them. Let's bow our heads just a moment. I want you just to think solemnly.

162 Father, it's in Your hands now, I done all I can do. I pray that You'll help the people to understand. Seed has been planted; pour the water of the Spirit upon it, Lord, and water it for Your glory. If I made a mistake, Lord, I didn't mean to. I pray, God, that you'll interpret it right to their hearts that they might see and understand. Grant it, Lord in Jesus' name I pray. Amen.

163 The Lord bless you. I love you. This God that preached this Word, this God that's responsible for this Word—I'm only responsible for saying it; He's the one that has to quicken it. That same God is here.

ACTS3:4

164 Now how many of you out there has a need, raise your hand. Did He promise to do these things in the last days? Now, you look to me. Now, just like Peter and John said, "Look on us." See, he told him. Now you look this way. Now, please don't move around. This is a very. . . . I'm trying my whole heart within me to be real reverent. See, each one of you is a spirit; when you move . . . of course you're a unit, and I'm trying to catch faith of the people.

MATT9:20 MARK5:27,29 LUKE8:44

165 A little woman passed by and touched His garment and went out and sat down. Jesus told her what her troubles was, and she was healed. And now He promised to do that again, the Son of man would reveal Himself like He did at Sodom. The world's in that condition. The church is in that condition. Now, has God kept His Word? See if He has or not. Oh, we've had signs, jumping, speaking in tongues, prophecy, so forth—but wait; there's another sign. Oh, we have many carnal impersonations. That just makes the real one shine. Any bogus dollar should make the real one shine.

166 Now, you pray, and you believe. I challenge you to do that. You look and believe what I've told you. How many believe this to be the truth? Sure, who you are; where you are. Everyone in here, as far as I know, is a total stranger except Bill Dauch and his wife sitting right there as I know of. I think I know this little preacher here from Germany, sitting there, Brother . . . and two or three people sitting right there. Somebody back over in the audience, look—way back. I challenge you to believe what I've told you is the truth!

167 What about when that angel of the Lord came down over the river yonder thirty-three years ago and made this remark? How did I know, when my own Baptist pastor turned me out of the church. Said, "You had a nightmare, Billy."

168 I said, "A nightmare nothing, Dr. Davis. If that's the way you . . . the attitude you take, you might as well take my fellowship card." I knowed there'd be somebody somewhere would believe it; God wouldn't have sent a message unless there'd be something to receive it. Oh sure, when I went forth praying for the sick, it was very fine. But when I begin to tell you the truth of the Word then it's different.

JOHN5:39 JOHN6:52,53 JOHN10:30

169 You ought to know every message has been that way. Jesus was wonderful when He went in the church and healed the people and everything, but when He sat down one day and say, "I and my Father are one," oh, that did it. "Unless you eat the flesh of the Son of man and drink his blood, you have no life." See, He didn't explain it. He wanted to see who would stand by Him. Right. What do you think a crowd with doctors and things said, "That man's a . . . why, he's a vampire. Eat his flesh and drink his blood!" He never explained it; He never explained it. But still that Word was holding those apostles. They didn't care they didn't understand it; they believed it anyhow. They knowed 'cause they'd seen the works of God, and they knowed it was. He said, "They are they that testify of me."

170 Here's a woman sitting right here, got her hand up. Now, you can call me a fanatic if you wish to but that same pillar of fire that led the children of Israel through the wilderness is right over that woman.

EX3:14 JOHN14:19 JOHN16:28

171 Now remember, Jesus said, “A little while and the world seeth me no more, yet ye shall see me. I come from God; I go to God.” After His death, burial, He told the Jews, He said, “I . . .” He was that rock that was in the wilderness. He was that pillar of fire. “I AM THAT I AM.” Who was I AM? That pillar of fire in that burning bush. Is that right? And it was made flesh and dwelt among us. He said, “I come from God and return to God”—in order to return in the form of the Holy Ghost. And here He is with us today. Scientific pictures taken of it. Here He is to prove more than any scientific picture, or anything; He’s here to prove it, for it’s Him. “I the Son of man will be revealed in this day.” Now there He is; and I’m looking right at it. You say, “Do you see it?” John saw it too but the rest of them didn’t.

172 Look, to prove it now. That woman’s a stranger to me. I’ve never seen her in my life. But she’s got something wrong with one of her limbs that she’s praying about. That’s right, lady. You had an operation on it. That’s your husband sitting next to you. You’re not from here; you’re from California. Your name’s Rowan. Your stomach trouble’s ended too, sir. You had stomach trouble, didn’t you? Well, it’s all gone. Your leg is healed.

173 “In that day the Son of man . . .”

Here, sitting right back through here there’s a man. He is a colored man—something wrong with his eyes. His work he does . . . he does something about car . . . polishes cars, car waxer. Right. Your eyes are going bad. You’ve just believed, haven’t you? Some real strange thing happened to you. Your first name’s Fred. That’s right. Your last name’s Cannt. That’s right. You believe now? Your eyes ain’t going to bother you no more. I’ve never seen the man in my life.

The man right back behind there, he’s not from here either—from California. Got a bad back. Mr. Owens? The Lord Jesus make you well.

174 I never seen the man in my life, know nothing about him. I’m just following that light as it goes. If you can believe, all things are possible to them that believe.

175 Little fellow sitting here—got a hernia. He’s wearing glasses and a gray suit. Fred, God heals you if you believe it. Will you accept it? All right. I never seen Him in my life.

176 Mrs. Holden sitting over there from him, suffering with eye trouble. I don’t know the woman—never seen her in my life, but that’s true, see. If you can believe.

177 What you crying for, Sis? You got a nervous breakdown, bronchitis, heart trouble. You believe that God will make you well (sitting on the end of the seat there)? If you believe it with all your heart, Jesus Christ will make you well, and all that nervousness will go from you, you feel like you’re back in your right condition. The devil’s lying to you. You accept it? Now raise up your hand and say, “I’ll accept it.” Okay; it’s all over.

HEB4:12

178 Why? This church is going through a birth pain. Won’t you make your choice now in His presence? I’ve showed you exactly the Word—what He said He would do. Combing through this building, ask anyone that’s ever been struck, or talked to or whatever it was, and see if I ever seen them, knowed them, or anything about them. You think a man could do that? That’s totally impossible for that to happen. But what is it? The Son of man. “The Word of God is sharper than a two-edged sword, discerning of the spirit, the secrets of the heart.” Just exactly like it was when it was made flesh here on earth in the Son of God, now it’s being revealed by the Son of God as He’s come to call a bride out of that system.

2COR6:17

179 “Come out of it! Be separated!” saith God. Touch not their unclean things! and God will receive you. Are you ready to surrender your whole life to God? If you are, stand up to your feet and say, “I will by God’s grace accept it right now for everything that’s in me.”

180 Hallelujah! Praise be to God! Do you believe Him? Then just raise your hands and pray with me. Confess your wrong. Birth pains—it’s hard to die. But die right now! Die! Come out of your own unbelief! Come out of it! This is the Word of God made manifest, just as it was when Jesus come on the earth; it’s Jesus Christ again among you, proven.

181 Abraham received a son immediately (the promised son) after that taken place. And Jesus is coming again! That’s His Spirit. He’s so close to the earth, so close to coming that He’s ready to receive you if you’re ready to receive Him. Now raise up your hands and pray with me.

182 Lord God, let all the priests hold onto the altars. Let the people cry out. May the pillar of fire and the pillar of cloud move into the people today and sober them, Lord, to the realization of the presence of the living and mighty God. Grant it, Lord. Receive them. I pray this prayer for each one of them in the name of Jesus Christ. Fill each one with the Holy Ghost who doesn’t have the Holy Ghost. Lord, may the revival of this campaign, this meeting, break right now into a great powerful outpouring of the Holy Spirit. May the sick be healed, the blind see, the cripples walk. May the

manifestation of the living God be brought into the presence of the people, as it has been this afternoon, and may the people receive it. In the name of Jesus Christ I ask it.

Raise your hands now and give Him praise and receive what you asked for.

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